ĀUM

That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun.—*Tâo-teh-king, ch. lxiv.*

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THE SCREEN OF TIME.

FOREVER HIDING futurity, the Screen of Time hangs before us, impenetrable. Nor can it be lifted. Its other side may have pictures and words upon it which we would like to read. There is such a desire in the human heart to know what the coming days may hold, that if there be pictures on the hidden side of the Screen we long to see them. But fortunately for us in our present weak condition we may not look behind. Standing in front, all we are privileged to perceive are the reflections from human life thrown upon this side known as the present, while the pictures that have been there in the past turn themselves into background and distance, sometimes bright, but oftener gloomy and grey.

A very pernicious doctrine is again making an appearance. It is weak, truly, but now is the time to deal with and destroy it if possible. It is the theory that the best way to overcome a tendency—of any sort—of the physical nature, is to give way to it. This is the dreadful doctrine of Satiation: that the only way to

deal with lust and other things of the lower plane is to satisfy all cravings. By argument this may be shown to be an evil doctrine; but fact overcomes all argument, and it is easy to discern the truth to be that satiation of a craving does not remove its cause. If we eat, and dissipate hunger, the need for food will soon be felt again. And so with all cravings and tendencies which are classified as bad or low, or those which we wish to get rid of. They must be opposed. To satisfy and give way to them will produce but a temporary dulness. The real cause of them all is in the inner man, on the plane of desire whether mental or physical. So long as no effort is made to remove them they remain there. The *Voice of the Silence* is against the doctrine of satiation most clearly, and so are the voices of all the sages. We must all wish that this pernicious idea may never obtain a hold in Theosophical ranks.

The desire to see the fulfilment of lugubrious and awful prophecies is a singular one for good men to hold. Yet many Theosophists have this most strange peculiarity. They have read and heard of certain prophecies said to have been made by H. P. B. about calamitous and disastrous times to come in Europe; of a new reign of terror; of sinking continents and destroyed nations. They add to these the improbable, vague and sometimes hoaxing prophecies by astrologers and old women. Then they begin to wish all these most terrifying things would come to pass so that their prophets may be justified. Every time a slight jar occurs in Europe they feel the *terreur* is at hand. But it does not arrive. Surely we ought to be satisfied with an ominous prophecy, if we believe in it, and be content to let its fufilment be delayed for an extremely long period. We do not need prophecies, in any case, because out of our present deeds future events are made. Those among us who wish, as I said, for the realization of forebodings are the croakers of the movement. Even among the singular people called Theosophists they are singular, but their peculiarity is both unhealthy and useless.

In 1888 I had a morning conversation with H. P. B. at the Lansdowne Road house in London, upon the spread or weight of the Theosophical movement. I said that it was sometimes appalling to remember the millions of people in America alone, in comparison with the few Theosophists and Theosophical branches: what hope was there of our making a change in national character in any land? Her reply was that, while it might seem discourag-

ing looked at in that way, it was really not so. "Look," she said, "at our beginnings in 1875, when no one knew of Theosophy, and only jokes greeted our amazing efforts for publicity. But now we have come into the papers and magazines. We have made a distinct impression on the mind and literature of the time. This is much to have done."

There is abundant proof of this on every hand. Our name is now well understood. Writers may allude in their sketches to Theosophists and Theosophy without fear of castigation by the editor. There are two recent conspicuous instances. The N. Y. *Herald*, in December last, had an article in which this occurs:

"No man on the globe knows how to keep a hotel as the American does. He is a perfect *Mahatma* at the business."

Here is this great word abused, it is true; but that does not damage it. It has reached in less than twenty years the familiar treatment which it took in India centuries to come to. There they often use it as a term of reproach, on the principle that to call a man that high and great thing which he cannot be is to abuse him.

Again, in the *Cosmopolitan* for December last—a magazine widely read—there is a story by Zangwill called "Choice of Parents," on the abolition of compulsory reïncarnation. The sketch deals entirely with the ante-natal world and reïncarnation on the earth. Not long before the author had something in the English *Pall Mall Magazine* wherein Theosophy, Theosophists and reïncarnation were mentioned. I do not know who will have the hardihood to deny the great share the Theosophical movement has had in bringing about this change.

At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express

those in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reïncarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded—if you have grasped the ideas and made them part of your thought—from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe.

WILLIAM Q. JUDGE.

LETTERS OF H.P.B. TO DR. HARTMANN.

1885 TO 1886.

III.

[NO DATE.]

MY DEAR DOCTOR:—Two words in answer to what the Countess told me. I do myself harm, you say, "in telling everyone that Damodar is in Tibet, when he is only at Benares." You are mistaken. He left Benares toward the middle of May, (ask in Adyar; I cannot say for certain whether it was in May or April) and went off, as everybody knows, to Darjeeling, and thence to the frontier *viâ* Sikkhim. Our Darjeeling Fellows accompanied him a good way. He wrote a last word from there to the office bidding good-bye and saying: "If I am not back by July 21st you may count me as dead." He did not come back, and Olcott was in great grief and wrote to me about two months ago, to ask me whether I knew anything. News had come by some Tibetan pedlars in Darjeeling that a young man of that description, with very long flowing hair, had been found frozen in the (forget the name) pass, stark dead, with twelve rupees in his pockets and his things and hat a few yards off. Olcott was in despair, but Maji told him (and he, D., lived with Maji for some time at Benares,) that he was not dead—she knew it through pilgrims who had returned, though Olcott supposes—which may be also—that she knew it clairvoyantly. Well I know that he is alive, and am almost certain that he is in Tibet—as I am certain also that he will not come back—not for years, at any rate. Who told you he was at Benares? We want him sorely now to refute all Hodgson's guesses and inferences that I

simply call lies, as much as my "spy" business and forging—the blackguard: now mind, I do not give myself out as infallible in this case. But I do know what he told me before going away—and at that moment he would not have said a fib, when he wept like a Magdalen. He said, "I go for your sake. If the Maha Chohan is satisfied with my services and my devotion, He may permit me to vindicate you by proving that Masters *do* exist. If I fail no one shall ever see me for years to come, but I will send messages. But I am determined in the meanwhile to make people give up searching for me. I want them to believe I am dead."

This is why I think he must have arranged some trick to spread reports of his death by freezing.

But if the poor boy had indeed met with such an accident—why I think I would commit suicide; for it is out of pure devotion for me that he went.[1] I would never forgive myself for this, for letting him go. That's the truth and only the truth. Don't be harsh, Doctor—forgive him his faults and mistakes, willing and unwilling.

The poor boy, whether dead or alive, has no happy times now, since he is on probation and this is terrible. I wish you would write to someone at Calcutta to enquire from Darjeeling whether it is so or not. Sinnett will write to you, I think. I wish you would. Yours ever gratefully,

H. P. B.

IV.

[No date.]

My dear Doctor:—I read your part II—and I found it excellent, except two or three words you ought to change if you care for truth, and not to let people think you have some animus yet against Olcott.[2] Such are at the end "Presidential orders" and too much assurance about "fictions." I never had "fictions," nor are Masters (as living men) any more a fiction than you and I. But this will do. Thus, I have nothing whatever against your theory, though you do make of me a sort of a tricking medium.

But this does not matter, since as I wrote to Dr. H.S. and will write to all—"Mme. Blavatsky of the T.S. is dead." I belong no more to the European Society, nor do I regret it. You, as a psychologist and a man of acute perception, must know that

[1] The fact is that Damodar was never asked to go to Tibet, but begged to be permitted to go there, and at last went with permission of H.P.B., on which occasion I accompanied him to the steamer.—H. Sailed to Calcutta.

[2] This refers to my *Report of Observations at the Headquarters at Adyar.*

there are situations in this life, when mental agony, despair, disgust, outraged pride and honor, and suffering, become so intense that there are but two possible results—either death from broken heart, or ice-cold indifference and callousness. Being made to live for purposes I do not know myself—I have arrived at the latter state. The basest ingratitude from one I have loved as my own son, one whom I have shielded and protected from harm, whom I have glorified at the expense of truth and my own dignity, has thrown upon me that straw which breaks the camel's back.[1] It is broken for the T.S. and for ever. For two or three true friends that remain I will write the *S.D.*, and then—depart for some quiet corner to die there. You have come to the conviction that the "Masters" are "planetary spirits"—that's good; remain in that conviction.

I wish I could hallucinate myself to the same degree. I would feel happier, and throw off from the heart the heavy load, that I have desecrated their names and Occultism by giving out its mysteries and secrets to those unworthy of either. If I could see you for a few hours, if I could talk to you; I may open your eyes, perhaps, to some truths you have never suspected. I could show you who it was (and give you proofs), who set Olcott against you, who ruined your reputation, and aroused the Hindu Fellows against you, who made me hate and despise you, till the voice of one who is the voice of God to me pronounced those words that made me change my opinion.[2]

I could discover and unveil to you secrets for your future safety and guidance. But I must see you personally for all this, and you have to see the Countess. Otherwise I cannot write. If you can come here, even for a few hours, to say good-bye to me and hear a strange tale, that will prove of benefit to many a Fellow in the future as to yourself, do so. If you cannot, I ask you on your honor to keep this private and confidential.

Ah, Doctor, Karma is a fearful thing; and the more one lives in his inner life, outside this world and in regions of pure spirituality and psychology, the less he knows human hearts. I proclaim myself in the face of all—the biggest, the most miserable, the stupidest and dullest of all women on the face of the earth. I have been true to all. I have tried to do good to all. I have sacrificed myself for all and a whole nation—and I am and feel as

[1] Babajee, whose Brahmanical conceit caused him to turn against H.P.B. when he became convinced that he could not make her a tool for the propaganda of his creed.—H.

[2] This explains the letter printed in the notorious book of V. S. Solovyoff, page 124. The intrigue was acted by Babajee, who, while professing great friendship for me, acted as a traitor and spy.—H.

though caught in a circle of flaming coals, surrounded on all sides like an unfortunate fly with torn-off wings—by treachery, hatred, malice, cruelty, lies; by all the iniquities of human nature, and I can see wherever I turn—but one thing—a big, stupid, trusting fool—"H.P.B."—surrounded by a thick crowd circling her[1] of traitors, fiends and tigers in human shape.

Good-bye, if I do not see you, for I will write no more. Thanks for what you have done for me. Thanks, and may you and your dear, kind sister be happy. Yours,

H. P. B.

(To be continued.)

THE SCOPE AND PURPOSE OF THEOSOPHY.[2]

ABSTRACT FROM A LECTURE DELIVERED BY E. T. HARGROVE.

BEFORE dealing directly with our subject, it may be well to consider one or two of the many problems that surround us in this age, that press in upon all thinking men and women, demanding solution, and that neither orthodox science nor orthodox religion is able to solve. Take such a problem as this: in England alone we have over 300 different religious sects, each of them claiming to be the possessors of the truth, most of them declaring that all the rest consist of infidels and unbelievers, and that if you wish to be saved you must come to *them* and think as *they* think. Go outside the limits of Christianity and what do you find? Hindu attacking Buddhist, Mohammedan attacking Hindu, and Christian probably attacking them all. Are these great religions really as much opposed to each other as their modern followers would have us believe? Is there no way of finding a common ground upon which all can meet, joining in mutual work rather than in mutual destruction?

Take a question of a very different order: consider the immense gulf everywhere existing between the two extremes of happiness and misery. Take the case of two children, one born in the midst of poverty, perhaps of criminal parents, surrounded from its earliest infancy by disadvantages of every conceivable kind; on the other hand, a child born amidst luxury, meeting with all that affection and wealth can provide for its development.

[1] The crowd alluded to is the same Brahmano-Jesuitical army which has now ensnared certain well-meaning but short-sighted "leaders" of the European Section T.S.—H.

[2] A verbatim report of this lecture will shortly be published by *The Path* in pam form.

Have these two children an equal chance in the world? You must admit they have not. Yet some people prate to us of justice, asserting that there is justice in the world. Where is it, I ask you, in such a case as I have cited? And are not the thinking men and women of to-day tired of dogmatism, weary of being told to believe in something merely because it is said from a pulpit? They prefer to think for themselves, to ask as to the how and why of things, whether expounded by eminent divines or learned professors.

Orthodoxy cannot solve the problems I have raised, and the question now remaining to be answered is, can Theosophy throw any light where Science and Religion leave nothing but darkness? Theosophy—that is supposed by some people to be so strange, so unpractical; to be yet another "new religion." In reality, instead of being unpractical, Theosophy is the epitome of common-sense, and instead of being new it is as old as time itself. It is no new invention of this most inventive age, for as far back as human records take us you will find Theosophy being promulgated and studied; not always under that name, of course; but the name means "Divine Wisdom," and whether translated as Theosophy, Atma-Vidya, or into any other ancient language, the meaning of the word, as well as the system of thought itself, has remained the same.

In order to understand Theosophy's great age it is necessary to study the world-religions in their original purity, so far as is possible. You will then find that they all of them had an exoteric or public side, and an esoteric or deeper meaning. Jesus said that unto his disciples he could reveal the "mysteries of the kingdom of heaven," but unto them that were without he could only speak in parables. You will find the same thing in Buddhism, Hinduism, Zoroastrianism: the "mysteries" or esoteric side of these and other great religions were only taught to the few, to those who were able to understand the deeper truths. This was done on the principle that you would not teach Euclid to a dog or the higher mathematics to a small child, but would naturally give out your knowledge according to the understanding of your hearers. The same motive led to the formation of the ancient Mysteries of India, of Egypt, of Greece and of the old Maya civilization in Central America. It is absurd to suppose that such divine characters as Buddha and Jesus would have selfishly withheld knowledge: they were forced to reserve some of their teaching for the few who could understand it.

Having discovered these two sides to all the great religions

as they were originally taught, a further study of their sacred books and of their symbolism will clearly show that instead of being opposed to each other they were but different presentations of the same eternal verities, and that the outer forms of each of these religions were so many veils beneath which "Divine Wisdom," or Theosophy, was to be found. Take the Hindu Upanishads, the Buddhist Suttas, the *Vendidad* of the Zoroastrians, the *Popol-Vuh* of the ancient Guatamalians, the Christian *Bible*, and such records as have been left us of the teachings of Pythagoras, Plato, Ammonias Saccas and other Greeks who had been initiated into the Sacred Mysteries, as they were called, and you will find in them the same teachings, differing in form and phrasing, but still the same. This fact requires an explanation, and Theosophy both ancient and modern affords it. It says that these teachings had a common origin; that these sages and "saviours" who founded the different religions and philosophies were members of a great Lodge or Brotherhood, to which the elder Brothers of the race always did and always will belong. They were and are men who through their own efforts became wiser than the vast majority of mankind. How this was possible and still is possible I will presently explain. Teachers of humanity, they work together, and for the same object—the enlightenment of the race. Periodically this Brotherhood sends messengers into the world to remind men of the ancient teachings and to inspire them with the old ideals. Buddha, Jesus, Plato and others I have named were such messengers, and it was due to the efforts of the same Brotherhood that Theosophy was once more brought to the notice of both east and west in this century. Do you not see what light this throws on the problem I first raised—that of the conflict between the beliefs of mankind to-day? There is no need for such warfare, since all are the same in essence and in origin. It is due to nothing but ignorance that this ceaseless strife is kept up; that these wild and futile attempts are continued to convert the heathen through the barrel of a gun, as in China to-day. And meanwhile thousands are starving in our great cities for need of spiritual and mental and moral as well as physical sustenance, of which they are deprived because it is felt to be more romantic to convert a Hindu from a belief in his God and Saviour Krishna, to a belief, not even in Christ, but in Hell—and that is all the teaching they get, with a few perquisites thrown in. If Theosophists could succeed in nothing else but in broadening the minds of the generality of mankind, and in replacing bigotry with tolerance, they would deserve the blessings of all futurity.

Now what has Theosophy to say in regard to life and death, sorrow and joy? Keeping in mind that its doctrines have been sanctioned and confirmed by all the prophets and philosophers I have named, a fact which everyone can prove for himself by means of a few hours' study, let us consider what might well be called the fundamental proposition of Theosophy. This is the *universality of law.* There are no water-tight compartments in nature, no hard and fast divisions, for a law which holds true of any part holds true of the whole. The attempted division of the universe into the natural and supernatural—the natural on the one hand which is governed by law, and the supernatural on the other which is apparently governed by caprice—is not only in itself a contradiction in terms and therefore impossible, but is irreligious as well as unscientific. To the Theosophist Nature includes all that ever has been or can be, includes the spiritual and mental as well as physical realms of being. Therefore we insist on the universality of law, and pointing out that the law of growth is universal and that it can be observed in the mind as well as in external nature, we next echo the thought of a thousand poets as well as philosophers in saying that once you discover how a flower grows you will also know how a man, a universe or an atom develops. For it is not sufficient to agree on general principles that all things grow: we must determine how things grow. For ages Theosophy has given the same answer to this question. In the sacred scriptures of the Egyptians, Chinese, Hindus and other races you will find the law of "inbreathing" and "outbreathing" constantly insisted upon; and Prof. Huxley, in the Romanes Lecture of 1893, on "Evolution and Ethics," frankly acknowledged that the law of evolution and involution which he was then expounding had been taught by Buddha nearly 600 years B.C. and by many of the old Greeks such as Heracleitus of Ephesus. Evolution and involution are simply modern synonyms for the outbreathing and inbreathing of the ancients. Briefly put, this law means that everything grows from centre outwardly to circumference, and that this expansion from within outwards, or evolution, is followed by a reäction from circumference to centre, from without within—in other words, by a period of involution. So evolution and involution follow each other alternately. Everyone is not familiar with this law, nor has everyone realized its universal application; but once the idea is grasped it is soon seen to be a commonplace in our daily experience. We know of the expansion and contraction of the lungs, of the systole and diastole of the heart; we know that summer, when all things

expand from within outwards, is followed by winter, when all things once more indraw to their own central essence; we know that day follows night, and that during the daytime man expresses himself outwardly in matter, while at night the body sleeps and the mind indraws to its own plane or state. These are only a few of countless illustrations of this univeral law. Everything in nature must grow in the same way, from atom to universe. Man himself can be no exception to the general rule. He must evolve and involve, and once you admit that the real man is the soul or Ego, not the body, which is only that soul's instrument or vehicle, then it must follow that just as there is a day and a night for the body, so there must be a daytime and a nightime for the soul or real man. And that is the old teaching: a period of evolution or expression in and through a body is followed by a period of involution, when the body dies and the soul indraws to its own plane. During this nightime of the soul it rests and assimilates the experience of its past life on earth; then follows another incarnation on earth, and then another period in this intermediate state of rest, which is sometimes called Heaven, sometimes Devachan, and by other names in different countries and epochs. So man has lived on earth many times in the past, and will live on earth many times in the future.

Once you grant the immortality of the soul you must logically admit reïncarnation to be a fact. Infinity extending in the one direction only is an impossibility, as such a highly respectable Father of the Church as Origin, and many centuries later Hume, the agnostic, both agreed. And if you admit preëxistence, then I would ask where did we preëxist if not on this earth, since all forces reäct on the centre from which they originated? Reïncarnation affords the only solution of life's problems; taught alike by Buddha, by Jesus and by every sage that the world has ever known, it is above all things the teaching of common-sense.

This process of rebirth takes place under what is called in some parts of the east the law of Karma, a Sanskrit word meaning "action," and as all action contains within itself reäction, you have expressed in one word the well-known law of cause and effect, by which every cause will invariably produce a certain result, while every result or effect must be preceded by some cause. This was ethically phrased by Paul in the well-known saying that as a man sows, so shall he also reap; with the necessary addition that as we now reap so have we sown in the past. That is to say that all men are at the present time the result of their own past, and are also moment by moment sowing their own

future by thought and deed. Man is not the slave of chance, but is in fact the master of his own destiny. Here you have the answer to the question of justice I raised in the case of the two children with such terribly unequal chances: they had each of them made in their own past lives on earth their present surroundings, their present happiness or sorrow, and according to the use they make of the present will their future develop. Here, too, you have the explanation of how such great souls as Buddha, Jesus and others gained perfection. They had attained to wisdom through their own long-continued efforts in the past, and were thus the products of evolution, not of special creation.

Briefly I have laid before you something of the scope and purpose of Theosophy. You will at least have seen how wide though practical is its scope. You may have already seen to what all this teaching leads: it leads to Brotherhood. We live for no other purpose than to gain experience of all that life can teach us, not in one body or in one country, but in many different races, ages and environments. Through this experience humanity as a whole must pass. In this way it should be clear that the interests of mankind are identical, instead of being antagonistic, and that a wide appreciation of this fact must in time enable all men to realize that Brotherhood—which it is the aim and purpose of Theosophy to promote—is not a vague ideal, but is a living actuality in nature. That fact once realized, the nucleus we are now forming will grow into a Brotherhood which will include every heart that beats.

THE SUBJECTIVE AND THE OBJECTIVE.

A LESSON FROM THE CAVE OF PLATO—REPUBLIC, BOOK I.

"AFTER this, I said, imagine the enlightenment and ignorance of our nature in a figure: Behold! human beings living in a sort of underground den, which has a mouth opening towards the light, and reaching all across the den; they have been here from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them; for the chains are arranged in such a manner as to prevent them from turning round their heads. At a distance above and behind them the light of a fire is blazing, and between the fire and the prison-

ers there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have before them, over which they show the puppets.

"I see, he said.

"And do you see, I said, men passing along the wall, carrying vessels which appear over the wall; and some of the passengers, as you would expect, are talking, and some of them are silent?

"That is a strange image, he said, and they are strange prisoners.

"Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

"True, he said, how could they see anything but the shadows, if they were never allowed to move their heads?

"And of the objects which were being carried in like manner they would only see the shadows?

"Yes, he said.

"And if they were able to talk with one another, would they not suppose that they were naming what was actually before them?

"Very true.

"And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy that the voice which they heard was the voice of a passing shade?

"No question, he said.

"There can be no question, that the truth would be to them just nothing but the shadows of the images."

The term *consciousness* is used by writers connected with the Theosophical movement with a very wide range of meaning. Atoms are invisible lives, says H.P.B.; and there is no such thing as inorganic, in the sense of dead or lifeless matter. Every variety or kind of existence is conscious on its own plane or according to its own condition or state; the molecules of granite as well and as truly, though not in the same way, as the mind of man. Every molecule in the brain has its own consciousness, according to its state or plane of existence; and the sum of the consciousness of its molecules is the consciousness of the brain in its totality, considered as a merely physical, visible organ.

But the astral man, which we may take to be coëxtensive with the physical man, and to correspond with it, if not to coincide with it, organ for organ and molecule for molecule, is the real seat of

sensation; and in the brain the sensations are registered and interpreted. The astral brain, the organ of Kama Manas, or of the lower or personal mind, furnishes the connecting link between the thinker and the object of thought; and here is bridged the chasm which has been recognized by philosophers, in Western lands at least, as utterly impassable. Says President Bascom:

"Facts must exist either in space as physical or in consciousness, as mental; there is no third state. Mental and physical phenomena are cut broadly and deeply apart, by the fact that the one class transpires exclusively in consciousness, and the other as exclusively out of consciousness (in space)."

Again he says:

"There is no *a priori* impossibility discoverable by us, making the transfer of influence from mind to matter, from matter to mind, an absurdity. Our last traces of physical force in the movement inward are found in the brain; our first traces in the movement outward are also met with at the same point. Thus far only can the eye trace material changes; here is it first able to pick them up. How the last nervous impulse is linked to the play of consciousness . . . we cannot imagine. . . . We are profoundly ignorant of any connection between the two."

Now the scheme of Theosophy recognizes a continuous gradation of powers, faculties, states, principles—call them what you will—from the highest or most spiritual to the lowest or most material. In this whole gamut of states or conditions no chasm is found; there is nothing to bridge; consciousness is the necessary substratum and presupposition of the most material, and consciousness is the noumenon or essential reality of the most spiritual.

We know of nothing more material or external than the physical, material, visible body—the world of matter, so called; and here is the inner wall (reversing the figure from outward to inward) of the cave which Socrates describes in Plato's dialogue; the wall upon which fall the shadows supposed by the prisoners to be the only realities. Indeed, the "wall" may be taken as merely the drop-curtain of the theatre, and the shadows themselves as representing the physical substance known to ourselves and our fellow prisoners. Hence there can be on this lowest plane (the plane of the shadows) really no consciousness as we know it; consciousness only looks on what is below, and cannot for its chains turn its face upward to the light. It is said, indeed, that the atom is the Atma or seventh principle of the molecule; but the molecule is infinitesimal and invisible, and what con-

sciousness it may have in itself—what is the nature of consciousness on that plane—we cannot profitably guess even, much less know.

The astral or kamic man is within, or above, or superior to the physical man; and its apprehension of external or physical nature, which we term sensation, is the lowest form of consciousness recognized by us. But mere sensation is not intelligent. As the astral or emotional man exists within (in the symbolical meaning of "within") the physical man, and by its power of sense takes hold of the latter, so there exists within the astral or emotional the logical faculty or principle, whose office is to sort out the sensations and refer each to its source or cause in the outer world. This logical faculty (the lower mind or Kama Manas) is, as related to the world or planes below it, the faculty that perceives; and its action in taking hold of and interpreting the sensations is called perception.

Now suppose we consider the real Ego, the enduring entity that we mean when we say "man," to be one of the prisoners represented by Plato as confined in a den or cave; and external, physical, visible and tangible matter as the shadows on the wall of the cave. The Ego, in its descent from spirit into matter, goes deeper and deeper into the cave until it reaches the wall and is stopped. It can go no farther; and it must, impelled by the universal and all-embracing law of action and reäction, retrace its course toward spirit. Its progress downward or outward (from spirit—inward as to the cave) has been without consciousness in any sense that we can comprehend. When it strikes the wall of its dungeon and strives to go still farther, it cannot do so; its limit is reached. This develops unintelligent consciousness—a consciousness wholly spiritual, and in no sense manasic. As it recedes backward in involution, still facing the wall, the reflected light of Manas thrown back from the wall enables it to interpret in a manner these sensations—to distinguish them from each other and to group them—but not at first to relate them to itself. Here is the beginning of the lowest mind, known in Mr. Sinnett's classification as Kama Rupa or the Animal Soul. To reach this degree of development immeasurable ages were required. The first dawn of sensation begins when the physical development has proceeded far enough to furnish a suitable vehicle for the astral body. The astral development goes on, and moulds the physical world to its purpose, until it in its turn has become—or until the two together have become—a suitable vehicle for the emotional and perceptive faculties. These steps are easy to name, but they

have been taken with slow and toilsome tread through the first, second and third rounds of our chain of globes; and were repeated in briefer but immensely long periods in the first races of this our fourth round.

To the stone belongs molecular consciousness, not consciousness as we know it, but only so called by analogy; to the plant belongs astral consciousness, or the dawn of sensation; to the animal belongs emotional consciousness, or the dawn of perception. As this faculty or principle becomes more and more fully developed and active, a new faculty begins to act—the human intellect, the lower manas, begins to awake and exercise its functions. The prisoner has retreated far enough from the wall of his cave, has evolved far enough toward spiritual perception, to be able to recognize his lower principles as himself—to relate the experience, the sensations, the perceptions of these lower principles to his own identity; to distinguish between the "I" and the "not-I." This is self-consciousness, or consciousness of self; and here the human stage is reached in the return of the monad from its journey to the confines of matter.

In *Discussions of Philosophy and Literature*, Sir William Hamilton, one of the foremost philosophers of modern times, makes the following statement:

"In the philosophy of mind, *subjective* denotes what is to be referred to the thinking subject, the Ego; *objective*, what belongs to the object of thought, the Non-Ego. . . . These correlative terms correspond to the first and most important distinction in philosophy; they embody the original antithesis in consciousness of self and not-self—a distinction which in fact involves the whole science of mind; for psychology is nothing more than a determination of the subjective and the objective, in themselves, and in their reciprocal relations."

Hamilton was not only a profound thinker and an erudite scholar; he was also a master in the English language, and capable of expressing his thoughts clearly and tersely. The definition above quoted certainly gives the right use of these terms; and for those who, with President Bascom, hold that a gulf that cannot be bridged cuts broadly apart the facts which transpire in consciousness and the facts which transpire in space, it would seem to need no further elucidation. But when they are used in Theosophical discussions, the further consideration must not be overlooked, that the Ego, the Non-Ego, and the bond between the two (the thinker, the object of thought, and the thought) are all one. This gives emphasis to the fact that the line between the

subject and object is purely imaginary; the distinction is logical and not metaphysical. Thus the terms subjective and objective are seen to be wholly correlative, and what is subjective in one relation is objective in another, and *vice versâ*. This correlative feature has always been recognized; but it becomes more significant and takes on new phases when viewed in the light of the septenary constitution of man.

Philosophers who have thought most deeply, and who have explored most fully the nature of man, and the various problems of ontology, show by their postulates and their reasoning that they implicity apprehend, if they do not explicitly recognize, several of the distinctions represented by the septenary classification of principles. Dr. James March, president of the University of Vermont at the time of his death about fifty years ago, left several philosophical treatises which were afterward collected and published by his successor in the faculty of that institution. It is many years since I read this work, but I remember distinctly an essay in which the learned doctor discussed the changes wrought by the supervening of higher faculties in the course of evolution. He spoke of the force by which a crystal is built up by accretion, by regular additions from without; of the force by which a vegetable germ develops from within; of the powers of perception and locomotion which distinguish the animal, to some species of which he conceded the logical faculty of ratiocination; and of the faculty of intuition, or perception of intellectual and spiritual truths and axioms, which distinguishes man from the lower forms of animal life. Here, in the classification of existence as amorphous, crystalline, vegetable, animal and human, each higher including all lower but superadding a new faculty, power, or principle of growth, there is plainly foreshadowed the method upon which our teaching of the septenary constitution of nature and of man is developed.

As the subjective is that which is within, and the objective is that which is without, the relation first emerges upon the evolution of the astral principle, or Linga Sharira; for the merely physical entity is so thoroughly one in nature that its different forms can hardly be considered as bearing this relation to each other. (Yet there is probably a septenary in physical nature below the astral, as witness earth, water, air, fire, etc.; and earth may be in truth objective to air.) The distinctions that are so obvious, organic, inorganic, etc., are really differing manifestations of the informing higher principles. But upon the development of the astral principle the relation appears; this is subjective as to the

physical body, and the latter is objective as to the former. So when the kamic principle develops, or evolves from potentiality to potency, from a latent state to activity, this in turn becomes subjective, and to it the lower principles are objective. When the Lower Manas in its turn becomes active and subjective, it takes intelligent cognizance of the lower principles as objective, and recognizes their identity with itself, and then self-consciousness appears. And when, by evolution or training, the Higher Manas becomes active, then will the entire quaternary, or lower Ego, become in relation to this added faculty, objective.

This is very well expressed in an article in *Lucifer* for September, 1891 (vol. ix, p. 23,) as follows:

"This expansion of consciousness includes a development of the subtile senses which open up to the inner man new worlds, peopled with their inhabitants, and interdependent the one with the other. The subjective becomes the objective, with a still more subtile subjectivity beyond, which can become again objective as a still more spiritual consciousness is attained by the striver after freedom."

In the *Secret Doctrine*, vol. i, p. 189, H.P.B. says:

"It stands to reason that there must be an enormous difference in such terms as 'objectivity' and 'subjectivity,' 'materiality' and 'spirituality,' when the same terms are applied to different planes of being and perception."

This paper is intended to be suggestive rather than exhaustive; and I shall have accomplished my purpose if I have set the relation of subjective to objective in a clearer light, and pointed out the direction in which to look for a better understanding of the philosophical side of our literature. ALPHA.

BHAGAVAD-GITA.

CHAPTER VI.

More than one subject is treated in this chapter. It ends what I call the first series, as the whole eighteen chapters should be divided into three groups of six each.

Renunciation, equal-mindedness, true meditation, the golden mean in action, the Unity of all things, the nature of rebirth and the effect of devotion upon it and devachan, are all touched upon.

It is a most practical chapter which would benefit Theosophists

immensely if fully grasped and followed. The mistakes made many thousand years ago by disciples were the same as those of to-day. To-day, just as then, there are those who think true renunciation consists in doing nothing except for themselves, in retiring from active duties, and in devoting their attention to what they are pleased to call self-development. On the other hand are those who mistake incessant action for true devotion. The true path is between these two.

The forsaking of worldly action — called *sannyas* — is the same as what is known in Europe as the monastic life, especially in some very ascetic orders. Adopted selfishly under a mistaken notion of duty it cannot be true devotion. It is merely an attempt to save oneself. The course adopted by some Theosophical students very much resembles this erroneous method, although it is practised in the freedom of the world and not behind monastery walls.

To be a true renouncer of action and a devotee one must put the problem on another plane. On the physical brain plane there is no way of reconciling a contradiction such as appears to exist in the direction to perform actions and yet renounce their performance. It is exactly here that many readers of the *Bhagavad-Gîta* stop and are confused. They have for so long been accustomed to thinking of the physical and living in it, the terms used for their thought are so material in their application, that, seeing this contradiction, they say that the book will not benefit them. But considering the difficulty from the view that the real actor is the mind, that acts are not the dead outward expressions of them, but are the thoughts themselves, we can see how one can be both a renouncer and a devotee, how we can outwardly perform every action, multitudes of them, being as active as any one who is wrapped up in worldly pursuits, and yet be ourselves unattached and unaffected.

Duty and the final imperative — the "what ought I to do" — comes in here and becomes a part of the process. The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and do them for that reason and not because of some result we expect to follow. The fact that we may be perfectly certain of the result is no reason for allowing our interest to fasten upon that. Here again is where certain Theosophists think they have a great difficulty. They say that knowing the result one is sure to become interested in it. But this is the very task to be essayed

—to so hold one's mind and desires as not to be attached to the result.

By pursuing this practice true meditation is begun and will soon become permanent. For, one who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of real meditation. It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep. All those things are merely forms which in the end will do no lasting good. But many students have run after these follies, ignoring the true way. The truth is, that the right method is not easy; it requires thought and mental effort, with persistency and faith. Staring at spots and such miscalled occult practices are very easy in comparison with the former.

However, we are human and weak. As such we require help, for the outer self cannot succeed in the battle. So Krishna points out that the lower self is to be raised up by the help of the higher; that the lower is, as it were, the enemy of the higher, and we must not allow the worst to prevail. It will all depend upon self-mastery. The self below will continually drag down the man who is not self-conquered. This is because that lower one is so near the thick darkness that hangs about the lower rungs of evolution's ladder it is partly devil. Like a heavy weight it will drag into the depths the one who does not try to conquer himself. But on its other side the self is near to divinity, and when conquered it becomes the friend and helper of the conqueror. The Sufis, the Mohamedan mystical sect, symbolize this in their poetry relating to the beautiful woman who appears but for a moment at the window and then disappears. She refuses to open the door to her lover as long as he refers to their being separate; but when he recognizes their unity then she becomes his firm friend.

The next few verses in the *Gita* outline that which is extremely difficult—equal-mindedness, and intentness upon the Supreme Being in heat and cold, pleasure and pain, success and failure. We cannot reach to this easily, perhaps not in many lives, but we can try. Every effort we make in that direction will be preserved in the inner nature and cannot be lost at death. It is a spiritual gain, the riches laid up in heaven to which Jesus referred. To describe the perfection of equal-mindedness is to picture an Adept of the highest degree, one who has passed beyond all worldly considerations and lives on higher planes. Gold and stones are the same to him. The objects he seeks to accomplish

are not to be reached through gold and, so it and the pebbles have the same value. He is also so calm and free from delusion of mind and soul that he remains the same whether with enemies or friends, with the righteous or the sinners.

This high condition is therefore set before us as an ideal to be slowly but steadfastly striven after so that in the course of time we may come near it. If we never begin we will never accomplish, and it is far better to adopt this high ideal, even though failing constantly, than to have no ideal whatever.

But some are likely to make a mistake herein. Indeed they have done so. They set up the ideal, but in a too material and human manner. Then they thought to walk on the chosen path by outward observance, by pretending to regard gold and stones as the same to them, while in their hearts they preferred the gold. Their equal-mindedness they confined to other people's affairs, while they displeased and alarmed all relatives and friends by the manner of riding this hobby and by wrong neglect of obvious duty. Truly they sought for equal-mindedness, but failed to see that it can only be acquired through right performance of duty, and not by selecting the duties and environments that please us.

WILLIAM BREHON.

(To be continued.)

HOW SHOULD WE TREAT OTHERS?

THE SUBJECT relates to our conduct toward and treatment of our fellows, including in that term all people with whom we have any dealings. No particular mode of treatment is given by Theosophy. It simply lays down the law that governs us in all our acts, and declares the consequences of those acts. It is for us to follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world.

The great law which Theosophy first speaks of is the law of karma, and this is the one which must be held in view in considering the question. Karma is called by some the "law of ethical causation," but it also the law of action and reäction; and in all departments of nature the reäction is equal to the action, and sometimes the reäction from the unseen but permanent world seems to be much greater than the physical act or word would

appear to warrant on the physical plane. This is because the hidden force on the unseen plane was just as strong and powerful as the reäction is seen by us to be. The ordinary view takes in but half of the facts in any such case and judges wholly by superficial observation.

If we look at the subject only from the point of view of the person who knows not of Theosophy and of the nature of man, nor of the forces Theosophy knows to be operating all the time, then the reply to the question will be just the same as the everyday man makes. That is, that he has certain rights he must and will and ought to protect; that he has property he will and may keep and use any way he pleases; and if a man injure him he ought to and will resent it; that if he is insulted by word or deed he will at once fly not only to administer punishment on the offender, but also try to reform, to admonish, and very often to give that offender up to the arm of the law; that if he knows of a criminal he will denounce him to the police and see that he has meted out to him the punishment provided by the law of man. Thus in everything he will proceed as is the custom and as is thought to be the right way by those who live under the Mosaic retaliatory law.

But if we are to inquire into the subject as Theosophists, and as Theosophists who know certain laws and who insist on the absolute sway of karma, and as people who know what the real constitution of man is, then the whole matter takes on, or ought to take on, a wholly different aspect.

The untheosophical view is based on separation, the Theosophical upon unity absolute and actual. Of course if Theosophists talk of unity but as a dream or a mere metaphysical thing, then they will cease to be Theosophists, and be mere professors, as the Christian world is to-day, of a code not followed. If we are separate one from the other the world is right and resistance is a duty, and the failure to condemn those who offend is a distinct breach of propriety, of law, and of duty. But if we are all united as a physical and psychical fact, then the act of condemning, the fact of resistance, the insistance upon rights on all occasions—all of which means the entire lack of charity and mercy—will bring consequences as certain as the rising of the sun to-morrow.

What are those consequences, and why are they?

They are simply this, that the real man, the entity, the thinker, will reäct back on you just exactly in proportion to the way you act to him, and this reäction will be in another life, if not now, and even if now felt will still return in the next life.

The fact that the person whom you condemn, or oppose, or judge seems now in this life to deserve it for his acts in this life, does not alter the other fact that his nature will reäct against you when the time comes. The reäction is a law not subject to nor altered by any sentiment on your part. He may have, truly, offended you and even hurt you, and done that which in the eye of man is blameworthy, but all this does not have anything to do with the dynamic fact that if you arouse his enmity by your condemnation or judgment there will be a reäction on you, and consequently on the whole of society in any century when the reäction takes place. This is the law and the fact as given by the Adepts, as told by all sages, as reported by those who have seen the inner side of nature, as taught by our philosophy and easily provable by anyone who will take the trouble to examine carefully. Logic and small facts of one day or one life, or arguments on lines laid down by men of the world who do not know the real power and place of thought nor the real nature of man cannot sweep this away. After all argument and all logic it will remain. The logic used against it is always lacking in certain premises based on facts, and while seeming to be good logic, because the missing facts are unknown to the logician, it is false logic. Hence an appeal to logic that ignores facts which we know are certain is of no use in this inquiry. And the ordinary argument always uses a number of assumptions which are destroyed by the actual inner facts about thought, about karma, about the reäction by the inner man.

The Master "K.H.," once writing to Mr. Sinnett in the *Occult World*, and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such act tends to destruction instead of construction. Whether the act be large or small, whether it be the denunciation of a criminal, or only your own insistance on rules or laws or rights, does not alter the matter or take it out of the rule laid down by that Adept. For the only difference between the acts mentioned is a difference of degree alone; the act is the same in kind as the violent denunciation of a criminal. Either this Adept was right or wrong. If wrong, why do we follow the philosophy laid down by him and his messenger, and concurred in by all the sages and teachers of the past? If right, why this swimming in an adverse current, as he said himself, why this attempt to show that we can set aside karma and act as we please without consequences following us to the end of time? I know

not. I prefer to follow the Adept, and especially so when I see that what he says is in line with facts in nature and is a certain conclusion from the system of philosophy I have found in Theosophy.

I have never found an insistance on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act. Here are two sorts of karma, yours and his, and both are intermixed. There is the karma or effect on you of your own thought and act, the result on you of the other person's thought; and there is the karma on or with the other person consisting of the direct result of your act and his thoughts engendered by your act and thought. This is all permanent. As affecting you there may be various effects. If you have condemned, for instance, we may mention some: *(a)* the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; *(b)* this will at last in you change into violence and all that anger and condemation may naturally lead to; *(c)* an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in the whole race that must work out some day. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. Each man can for himself decide which of the two ways is the right one to adopt.

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H.P.B. who said: "Do not be ever thinking of your-

self and forgetting that there are others; for you have no karma of your own, but the karma of each one is the karma of all." And these words were sent by H.P.B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable law of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weakness and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever. F. T. S.

QUESTIONS AND ANSWERS.

C.—I have heard some members talking about attracting elementals, and of this or that place being full of elementals. Not seeing these beings myself, and not knowing much about it, I would like to know if the phrases used are correct.

Ans.—It is quite probable that these persons never saw an elemental, and know still less, perhaps, than yourself of the subject and of the laws that may govern such entities. So do not be abashed by their assumption of knowledge. It is incorrect to talk of one place being more full of elementals than another place. We might as well say there is more of space in one spot of space than another. Elementals are everywhere, just as animalculæ fill the air; they obey the laws peculiar to themselves, and move in the currents of ether. If now and then they make themselves manifest, it does not hence follow that an additional number have been attracted to the spot, but only that conditions have altered so as to cause some disturbance. W. Q. J.

T. C. and F. O. R.—In some formerly published articles something is said of a future date marking the withdrawal of certain portions of the influence of the Adepts, and that those who have not gotten past the obstacles before that will have to wait until next incarnation. Is it necessary that one should be aware of having passed sufficiently far; must one be conscious of it? If so, I, for one, am "not in it."

Ans.—It is not necessary to be conscious of the progress one has made. Nor is the date in any sense an extinguisher, as some have styled it. In these days we are too prone to wish to know everything all at once, especially in relation to ourselves. It may

be desirable and encouraging to be thus conscious, but it is not necessary. We make a good deal of progress in our inner, hidden life of which we are not at all conscious. We may not know of it until some later life. So in this case many may be quite beyond the obstacles and not be conscious of it. It is best to go on with duty, and to refrain from this trying to take stock and measuring of progress. All of our progress is in the inner nature, and not in the physical where lives the brain, and from which the present question comes. The apparent physical progress is evanescent. It is ended when the body dies, at which time, if the inner man has not been allowed to guide us, the natural record against us will be a cipher, or "failure." Now, as the great Adepts live in the plane of our inner nature, it must follow that they might be actively helping every one of us after the date referred to, and we, as physical brain men, not be conscious of it on this plane.

W. Q. J.

CORRESPONDENCE.

I have been asked to say something on the subject of my recent tour. Much might be said, both in regard to the activity in the branches and the invariable kindness of the members. Above all things this tour has furnished additional proof that a considerable percentage of the American public are interested in Theosophy, and are curious to hear about it. The newspapers are a good test of public opinion, and with only one exception these were both willing and glad to insert reports and interviews, often running to over a column in length. Over 5900 miles were covered, the following branches being visited: Boston, Lynn, Cambridge, Malden, Somerville, Lowell, Providence, Syracuse, Buffalo, Toronto, Jamestown, Sandusky, Toledo, Fort Wayne, Columbus, Cincinnati, St. Louis, Kansas City, Memphis, Nashville, New Orleans, Macon, Washington, Pittsburg and Philadelphia. In spite of the heavy expense entailed by the long distance covered, the liberal donations made by these branches were sufficient to defray the cost of the railway travel, leaving a small surplus for extra expenses. All the lectures were free to the public except in two instances when admission was charged.

The movement in America has taken firm root and nothing can now destroy it. An immense amount of work is done with very little money, thanks to practical management; workers are obtained who devote all their time and energy to the cause, and who draw nothing from the treasury. In short, the Theosophical Society in America can well afford to congratulate itself on its present organization, on its officers, and on the extraordinary success it has so far met with and will undoubtedly continue to enjoy.

E. T. Hargrove.

LITERARY NOTES.

Lotusblüthen for December, (German), opens with an article on "The Renunciation," by Shri Gulal Chand. "Spirit Brides and Vampirism" is finished, and a translation given of A. M. Glass's article, "Resurrection."—[G.]

The English Theosophist for January, while by no means dropping vigorous comment upon the "Judge row," yet finds space for a thoughtful and earnest article called "The Sphinx's Riddle," by E. W. Bell, and starts a new

department under the title, "Side Lights," which is our old friend, question and answer. The editor in his "Remarks" gives us the welcome intelligence that "the *E. T.* will go on."—[G.]

THE THEOSOPHICAL FORUM for December contributes yet another protest against dogmatism in reply to the question, "What is the Criterion of Theosophy?" Other questions on "Experience," "Devachan," "Why is there anything?" and "Reincarnation" are adequately answered.—[G.]

OURSELVES for October. This little magazine, published by the members of the Bow Lodge of the T.S. in Europe, is written for circulation in the East End of London, and we should think would well serve its purpose. We were particularly struck with the short allegory, "A Slap in the Face for Me," which teaches good occultism, and points an excellent moral.—[G.]

THE THEOSOPHIST for December. "Old Diary Leaves" recounts the means taken to end the Russian spy theory, and gives an account of the famous cup and saucer phenomenon. "The Aura," by C. W. Leadbeater, is a good example of how dangerous a thing is a little knowledge. Space prevents an extended review, but we warn students not to accept the alleged information as reliable. Mrs. Cooper-Oakley contributes an article on "The Psychic Powers and Faculties of the Christian Saints," and "Poetry and Poets" is finished. There is a larger allowance than usual of unreadable translations. We wonder what "Duke Street" will think when they read the Colonel's characterization of the accidental omission of the review of *The Theosophist* from our October number.—[G.]

SEPTENARY MAN: OR THE MICROCOSM OF THE MACROCOSM, by Dr. Jerome A. Anderson, of San Francisco, carries with it its own best indorsement in its author's name. Those who have read Dr. Anderson's *Reincarnation* will know what to expect, and they will not be disappointed. The book is avowedly written from the scientific aspect, the preface disclaiming intuitional aids, and the majority of readers will consider it the better therefor. It is dedicated to H.P.B. While well bound and printed on good paper, the typography could be better, and it is to be regretted that in the "Epitome of Theosophy" printed in the back Mr. Judge is referred to as the "General Secretary." Published by the Lotus Publishing Company, of San Francisco, it is for sale by THE PATH for $1.00 in cloth and 50 cents in paper.—[G.]

LUCIFER for December. Those of us who are accustomed to Mrs. Besant's rapid changes of mind will not be surprised to read in the "Watch Tower" her latest self-contradiction. This time it is the old matter of whether Mars and Mercury belong to this planetary chain. The subject will be treated at length in the next number of THE PATH, and in the meantime the student wishing to know the truth should read "Mars and Mercury" in the July number of THE PATH, 1893, and "Mars and the Earth," by Mrs. Besant, in PATH for December, 1893. The only article in the number not continued is "Man's Place and Function in Nature," by Mrs. Besant. It is a warm plea on behalf of the lower kingdoms, but contains some doubtful facts. Readers will be especially glad to note the conclusion of the "Unpublished Letters of Eliphas Lévi." It is a pity they did not remain so.—[G.]

THE IRISH THEOSOPHIST for December. The most notable article this month is one entitled, "A Trap for a Friend," and serves as continuation of last month's "Letters to a Lodge," as C.J. was evidently one of the questioners answered therein. So we have a further most interesting discussion of the "Lodge," and of inspiration personal and impersonal. Another valuable paper is Mrs. Keightley's "Autonomy; Solidarity; Criticism," which ends with a noble plea for sympathy and coöperation in thought at least, even with those whose plans and methods are not as ours, that we may never serve as "stumbling blocks from life to life." This thought is much needed now. The same idea in another form is embodied in "The Study of Theosophy," *toleration* being the keynote in this instance. "The Coming of the Christos" is another re-translation by Aretas from the New Testament, of passages from the fifteenth chapter of *First Corinthians* and twenty-fourth of *Matthew*. "The Solar Bark," a poem, and the continuation of "The Enchantment of Cuchullain," complete the number.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA

BRISTOL T.S. holds weekly meetings and has taken up the study of the *Ocean of Theosophy*, appointing someone each week to formulate a set of questions thereon.

DETROIT, MICH. On the evening of January 14th Mrs. Lillie H. Fisk, of Ann Arbor, addressed a special meeting of the Michigan Society for Psychical Research, at Prismatic Hall.

ROBERT CROSBIE lectured to a large audience on Theosophy in the Oxford Chapel, Lynn, Mass. Several of the papers had column reports. Later Mr. N. A. Bean spoke in the same hall on *Objections to Reincarnation*. A large audience greeted him and great interest was shown.

BRIDGEPORT, Conn., has recently received visits from members from New York and Boston. Miss Daniel spoke to a large audience in the rooms of the Bridgeport Society and Mr. Claude Falls Wright lectured on the 31st of December in the Hall of Science before the Scientific Society on *Hypnotism* to about 400 people. Every seat in the hall was taken.

NEW YEAR'S EVE was the occasion of gatherings in Brooklyn and New York of members of the Society to welcome the incoming of the second last year of the cycle with good wishes and aspirations for the future. At the Headquarters the meeting was conducted by Mr. Joseph H. Fussell, and after shaking hands all round the members signed their name in the Headquarters' roll-book.

MINNEAPOLIS T.S. The rooms of the branch here are crowded and the Society is looking for larger quarters. At President Slafter's address on *Capital Punishment: why not?* on Sunday, December 8th, there was standing room only. This is good news for Minneapolis and shows how the work is being carried on in this quarter. Several applications for membership have been received lately.

BURCHAM HARDING visited Middletontown, Ohio, from December 18th to 22d. Three public lectures were well attended, the preparations having been ably directly by Mrs. M. L. Gordon, member-at-large. A reading club was organized. The 22d he arrived at Chicago, and has since been assisting in the work of Loyalty, Wachtmeister and Englewood Branches, and giving parlor-talks and lectures.

LOTUS CIRCLES in New York held their annual festival in the Aryan Hall on December 29th. Very many children were present. The hall was crowded. The program, which was full of interest, consisted of three charming songs from Miss Katherine Kimball, violin solos by W. A. Raboch, an exhibition of ventriloquism by Prof. Verne, and some Irish fairy tales by C. F. Wright. The entertainment was opened by an address from Dr. E. B. Guild. The entire proceedings were organized by Mrs. E. C. Mayer, who is certainly to be congratulated upon their entire success.

THE "H.P.B." BRANCH proposed to drop its regular lectures for this month and devote these evenings to the open meeting for "Questions on Theosophy Answered," as this method proves so interesting that it is desired to continue it regularly for this month at least. Some of the questions, such as "Who am I?" "What is the use of living anyhow?" "Why are there so many creeds?" bring out many good answers, and strangers say Theosophy seems to answer every problem. The regular *conversazione* was held as usual the first Saturday evening of the month. Miss E. M. Daniel gave a benefit at the Berkeley Lyceum on Saturday, the 25th, for the benefit of the branch, part of the entertainment being a play written by Miss Daniel. The best thing that has happened to the branch this month has been the several visits it has had in an informal way from our Brother James Pryse, who, though having

been away for so long a time, has not only come back as a true American but has brought with him a breeze from Dublin, which always blows for our good. "The Little People are good to the Irish"—the Irish in turn are good to us.

ANN ARBOR, MICHIGAN. The class which was formed during the visit here of Claude Falls Wright, one year ago, still holds weekly meetings, which are attended by about twenty members. Regular study by the members not being practicable, owing to the peculiar conditions of a university town, a plan which differs somewhat from those ordinarily in use has been adopted. The F.T.S. at whose house the meetings are held sends out cards, with a syllabus covering three months written on the back. The syllabus is headed, "Conversations on Theosophy." After a talk of half an hour or more, given by the hostess, lively discussions, in which all take part, follow. On December 4th Mrs. Mary F. Lang, of the Manasa Branch, Toledo, addressed the class upon *The Practical Mission of the T.S.* The members hope to have a visit from Mr. Burcham Harding very soon.

BLAVATSKY T.S. (Washington, D.C.) On the first day of October last new quarters were secured in in the Metzerott Building, on F street, between 11th and 12th streets. A large hall on the third floor (to which access was had by elevator) was rented, and the Sunday lectures, which were omitted during the hot weather, were resumed, the officers of the branch and in two instances members taking their turns in presenting to the Washington public the old-new truths of Theosophy, the regular branch meetings being held on Thursday nights. Recently the branch had the pleasure of entertaining Mr. E. T. Hargrove, who arrived on Tuesday, January 7th, 1896. He lectured that night in the Hall of the Legion of Loyal Women to an audience which filled the hall, and on Thursday, January 9th, he lectured in the branch hall to a much larger audience, with such good effect that a large number of strangers attended the following Sunday night lecture given by Mr. Robt. L. Lerch, the vice-president of the branch, who lectured on *The Basic Truths of Theosophy*, and afterwards answered questions asked by those present. The branch, though not large numerically, is fully alive to the necessity of keeping Theosophical ideas before the public, and by liberal advertising and other ways strives to do so. The library consists of about two hundred volumes, which are lent to the public as well as to members who by the diligent use of the books seem to appreciate the privilege.

KRISHNA T.S. (Philadelphia) writes as follows: "We have just been favored with a visit from Mr. E. T. Hargrove, who during his visit gave four exceedingly interesting and instructive lectures; on Wednesday, January 15th, *Theosophy and Modern Thought;* Thursday, *Karma and Reïncarnation;* Friday, *Scope and Purpose of Theosophy*, and Saturday and the last, *What can Theosophy Do for Us?* Only through some hard work on the part of the members were we enabled to gather a good audience in this 'conservative Philadelphia.' The lectures were well attended throughout, especially so when we consider the counter attraction in the person of the evangelist Moody, while the interest was well sustained throughout the series, there being a very liberal response to the request for questions, which enabled the audience and speaker to come into much closer relation. There were many inquiries and an encouraging amount of literature was sold. Many efforts have been made in the way of propaganda; tracts have been sent out by individual members and by the branch to all persons who are in the least interested, and a plan that we have found to be effective is this: some members have gone to individual expense in having several thousand circulars printed, explaining in a clear manner the objects and aims of the Society; these are bought at cost, in small quantities, by anyone desiring them and distributed in street-cars, railroad trains and ferry-boats—anywhere that people have to do any waiting or that they will be likely to be seen. Some of the members have also prepared some of these circulars like postage-stamps and have stuck them up in all available places where they are at all likely to catch the eye of any passer-by. This plan has already yielded results. So far, we have had little success in securing notices in the newspapers, but are hoping to bring some of them around. We are doing all in our power to keep the interest, generated by our recent efforts, at 'fever heat.'"

MOVEMENTS OF E. T. HARGROVE.

On December 22d Mr. Hargrove addressed over 600 people in the Academy of Music at Macon, Ga. Considering the comparatively small population of this city, such a gathering spoke volumes for the work of the local branch. Washington was reached on January 7th, a lecture being given that evening. Another on the 9th was attended by about 200 people and was well reported in the newspapers. On the 11th Mr. Hargrove arrived at Pittsburg, speaking at a members' meeting on the afternoon of the 12th, and giving a public lecture the same evening, which was very well attended. Another public lecture followed on the 13th, and another on the 14th at Wilkinsburg. The newspapers were generous with interviews and reports. On the 15th he reached Philadelphia, lecturing that evening and on the 16th, 17th and 18th to good audiences, who were particularly active in asking questions. On the 19th he returned to New York.

CENTRAL STATES COMMITTEE'S REPORT.

Report of work, July 1st to December 31st, 1895: The periodical bulletins have given details of the general work. The lecturer was occupied during the four summer months in Indiana, speaking usually in two cities each week, and was thus enabled to spread Theosophy far and wide in that state.

The last two months have been spent in visiting branches in southwestern Ohio and lecturing in other cities. Eight branches have been visited, and Mr. Harding hopes that within the next few months he will be enabled to see all belonging to the Central States territory. Mr. R. D. A. Wade visited St. Paul, forming Unity Branch, and did valuable work at Minneapolis and Milwaukee. Miss E. F. Gates visited Milwaukee, helping the branch by lecturing and otherwise. The number of branches enrolled in the C.S.C. is fifteen. In the detailed Report of the treasurer our receipts are shown to have been $347.04, disbursements $312.10; and the balance in the hands of the treasurer, $34.96. The funds are provided by the branches, most of whom make regular monthly donations, and it is hoped that all will adopt this method, as the arrangement of the work is greatly facilitated by knowing what income can be relied upon. No rents or salaries are paid; all funds are used in direct propaganda work. Loyalty Branch has generously allowed the use of its rooms for office purposes, without charge, and the members have performed the routine duties and correspondence.

Sunday evening meetings have proved a great success were adopted; the special object being to present Theosophy in a simple way to enquirers and visitors.

Early in the fall a general call was sent out to the branches requesting them to gather and send in to this office all their best papers, with which to form an Exchange Bureau, the central idea being to assist the study-classes that are being organized by the lecturer, during their first efforts to become acquainted with the principles of Theosophy, and to place before them clear expositions of various Theosophical subjects, also to supply the smaller branches with matter for public meetings, until they shall have had time to develop efficient workers from among their own membership. The responses have been prompt; we now have on hand fifty-eight lectures and papers, with about twenty-five more promised that will be added soon, and having constant calls for them.

Several newspapers have expressed a willingness to print presentations of Theosophy, and we propose to furnish them with articles of about 1200 words; the Wachtmeister Branch will do the printing at a very small cost, and an F.T.S. will pay the mailing expenses for three months.

PACIFIC COAST.

JULIUS OETTL, of the Triangle Branch (Alameda, Calif.), has instituted a series of Sunday lectures in addition to the regular branch work.

PACIFIC T.S., of Watsonville, Calif., has disbanded on account of members moving away. This does not mean the interest has abated, and the previous Secretary writes encouragingly of future possibilities.

THE SAN FRANCISCO lodges have given the following Sunday evening lectures at Red Men's Hall: December 8th, E. P. Jones, *The Law of Life;* 15th,

Evan Williams, *Why Do We not Remember our Past Lives?* 22d, Dr. Allen Griffiths, *The Mystery of Sex;* 29th, A. J. Johnson, *The Devil: his Reformation.* A syllabus of lectures has been prepared for the first three months of the year, and has been printed for distribution.

AURORA BRANCH (Oakland) provided the following Sunday lectures during the month: December 8th, T. H. Slator, *Karma and Reïncarnation;* 15th, Dr. Allen Griffiths, *The Mystery of Sex;* 22d, Mercie M. Thirds, *The Life after Death;* 29th, Dr. Frank M. Close, *What Theosophy Is.*

NARADA T.S., of Tacoma, Wash., had a Lotus Circle Christmas entertainment on December 22d. It being held on Sunday and on the shortest day in the year it partook of the nature of the "Jule-tide," a custom of the ancient Norseman, and was celebrated as of old with the use of decorated trees and lighted candles. A member gave a short explanation of the ancient custom to the children, followed by Lotus Circle exercises, recitations, songs and music by the children, after which the candies and fruits were distributed to every child present. An interested audience of about seventy were present, of which fully forty were children.

LOS ANGELES BRANCH of the T.S.A. has been the centre of a great deal of healthy activity this fall and winter. The headquarters at 431½ South Spring street are kept open every afternoon, and many books loaned and questions answered. On Tuesday evening a beginners' class, averaging about sixteen or eighteen enquirers, is held. On Wednesday the regular branch meeting is held. Its attendance varies from twenty-five to fifty. The Friday evening H.P.B. training-class has an average of eighteen to twenty members. All meetings are always open to the public. On Sunday there are two regular lectures in Odd Fellows Hall. At 11 a.m. Mr. H. A. Gibson is the regular speaker. At 7:45 p.m. some members of the branch or visiting speaker gives an address, when the hall, which has a seating capacity of 200, is always full and frequently crowded.

OBITUARY NOTICE.

It is with much regret that we announce the death of Brother James Cowsill, of San Francisco. Mr. Cowsill was an earnest member of the San Francisco Branch. His death was very sudden. The body was cremated on the 14th of January, after a service conducted by Dr. Anderson and E. B. Rambo. Mr. Cowsill's loss is deeply felt by his branch.

ABBOTT CLARK'S TOUR.

Abbott Clark lectured in West End, Los Angeles, December 15th, on *What is Theosophy, and what and where are Heaven and Hell?* and again on December 22d, subject: *If a Man Die shall he Live again? or, Proofs of Rebirth on Earth.* On Sunday morning, January 12th, Mr. Clark conducted the services and made an address at a funeral, and in the evening gave a lecture at Odd Fellows' Hall on *The Mysteries of Magic. the Secrets of Alchemy and the Philosopher's Stone* to an audience which packed the hall, many remaining standing. Much time has been given to the local work in Los Angeles. A "Committee for Theosophic Work in Southern California" has been organized, and is getting upon a working basis.

FOREIGN.

ENGLISH LETTER.

I do not know whether I mentioned last month the loss the Dublin Lodge has sustained in the departure of Bro. James M. Pryse for New York. Still the work goes on unabated in that always active centre, and the impetus our American brother gave it will remain as a living memorial of his sojourn among his Irish brethren.

The second general meeting, taking the form of a conversazione of the members of the T.S. in E. (Eng.) in or near London, took place with great success last Saturday, January 4th; many more were present than at the December meeting, and a long and interesting talk on methods of work followed tea.

The H.P.B. Lodge having decided to hold a "question," or "general discussion," meeting once a month, last Monday evening the new plan was

inaugurated. The room was very full, and the discussion, on questions started spontaneously, never flagged for an hour and a half.

The Croydon Lodge has migrated from its meeting place at a member's private house, and has taken for its weekly meetings a public room in the centre of the town. This move has met with marked success; strangers who shrank from intruding in a private house are found to come more readily to the new centre; and the Croydon Lodge has in fact now to be reckoned with as an important factor in the town. A local clergyman has already publicly attacked Theosophy; but on being challenged to a public debate by the Lodge President, Sidney Coryn, has directly backed out of it, I believe.

The Clifton Lodge members are trying to introduce Theosophical literature into the public libraries in Bristol and Clifton, and so far have every reason to hope that they will meet with some success in their endeavours.

The Committee for Theosophical Propaganda are organizing a lecturing crusade on the temperance platforms in London, which in many cases have been thrown open to them. A. L. C.

THE THEOSOPHICAL SOCIETY IN AUSTRALASIA.

At a large meeting of representative Australian Theosophists, held in Sydney October 21st, the following resolutions, proposed by Mr. A. A. Smith and seconded by Mr. Etela J. Redman, were carried unanimously and with great enthusiasm:

WHEREAS, the freedom of opinion of members and toleration in the Theosophical Society have been assailed by an attempted official authority contrary to the principles of Universal Brotherhood; and

WHEREAS, the first object of the Society is obligatory on all its members; and

WHEREAS, the Theosophical Society has been reörganized from time to time; it is

"RESOLVED, that at this meeting in Sydney of Fellows of the Theosophical Society in Australia we do hereby proclaim the complete autonomy of the Theosophical Society in Australia, and call upon members throughout Australasia who are in sympathy with the reörganization of the Theosophical Society throughout the world on autonomous lines, to join with us to establish this principle."

A draft constitution was also adopted and forwarded to New Zealand for the approval of the members there, where several centres have already been organized in anticipation of this step. A Convention of the T.S. in Australasia will then be held, and the organization perfected. Increased activity is reported from all the centres, which are rapidly gaining in membership and widening their field of efficient work, and their reports are glowing with hopefulness and enthusiasm.

Advices from Sydney received as the PATH goes to press give information that at the Convention of the T.S. in Australasia held at Sidney, the 11th December, William Q. Judge was elected to the office of General President unanimously and with acclamation.

SUPPORT OF THE T.S.A.

Received for this fund January 17th from Mrs. Ada Gregg, $6.00. Deducted $2.00, amount of Mr. George Tullock's dues, included by error in previous remittance. Making a total since January 16th, 1895, of $349.00.

WILLIAM Q. JUDGE, *President.*

NOTICE.

MARTINISTES NOT ALLIED WITH T.S.A.

As a person named Papus, in Paris, who says he has a society called *Martinistes*, has printed in a sheet published by him last November that his society had just been allied to the T.S.A., I beg to give notice that his statement is an untruth; said society has not been and will not be allied with the Theosophical Society in America. WILLIAM Q. JUDGE, *President.*

I charge ye, Theosophists, fling away ambition; by that sin fell the angels.—*Shakespeare (amended).*

ÔM.